CHRISTIAN REGISTER.

AND WHY, EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Religious.

From the Christian Reformer.

The Simplicity and Practical Superiority of the Unitarian Christian Doctrine.

[CONCLUDED FROM p. 21.]

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? As the body without the spirit is dead, so faith without works is dead also."

APOSTLE JAMES.

"That benevolence which is infinite, must be impartial also. Shall a Creator, who is a Friend and a Father, create for eternal, infinite misery?"

DR. HARTLEY.

SIR—Having in my last letter (*See Ch. Reg. p. 17.*) attempted to show the pre-eminence of Unitarian Christianity over reputed orthodoxy, I resume my pen to submit to the readers of the Reformer some further considerations of the same subject.

In contrasting our principles with those of our fellow-christians, we do not mean to boast; but as every favourable opportunity is eagerly seized, and every trifle magnified, to oppugn and depreciate our characters and opinions, it surely becomes us to ward off slander, and honourably contend for "the faith once delivered to the saints." Let the orthodox professor, if he please, represent our system as "cold and cheerless"—let him pride himself upon his fancied election, his faith, and his borrowed righteousness—and let him degrade good works; but, with the Bible open before us, we perceive and are assured that, without obedience to the moral law of God, and personal holiness, the most essential part of the christian character is wanting. It is astonishing how men can read the scriptures and not perceive that obedience to the Divine prescriptions is the basis of religion. Indeed, our very constitutions are so exquisitely formed, that it is impossible for us to enjoy pure felicity, here or hereafter, unless our passions are subdued, our understandings properly cultivated, and our affections brought under subjection to the will of God.*

Look into whatever part of the sacred volume we may, we shall find the necessity of obedience inculcated; and that unless we act, as well as believe, we can have no just title to the inheritance prepared in the heavenly state for the followers of Jesus.

Moses, in his command to the Israelites, says, "*And it shall come to pass if* thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do his commandments which I have commanded thee this day, that the Lord thy God will set thee on high above all nations of the earth." Deut. xxviii. 1. The prophet Samuel said to Saul, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." I Sam. xv. 22. David, in his last charge to his son Solomon, thus addresses him: "And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever."—I Chron. xxviii. 9.† In the book of Psalms we read, "To him that ordereth his conversation aright will I shew the salvation of God." Ps. i. 23. "Thou desirest not sacrifice, else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Psalm li. 17. We find it likewise recorded in other parts of the Jewish Scriptures, that "The way of the wicked is an abomination unto the Lord: but he loveth him that followeth after righteousness." Prov. xv. 9. "Wash you, make you clean; put away the evil of your doings from before mine eyes:—cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." Isai. i. 16. 20. "This thing I command them, saying, obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well with you."—Jer. vii. 23. "He hath shown thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah vi. 8.—These are a few of the plain declarations contained in the Old Testament, and the New is equally, if not more to the purpose.

Our Saviour says, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." Matt. vii. 21.—Paul told Agrippa the doctrine he taught was, that men should "repent and turn to God, and do works meet for repentance." Acts xvii. 20. To the Gallatians he wrote, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting: and let us not be weary in well-doing, for in due season we shall reap, if we faint not." Gal. vi. 7. 9.* And the Collossians the same apostle directed to "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Col. i. 10. James says, "Who is a wise man and endued with knowledge among you; let him show out of a good conversation, his works, with meekness and wisdom." James iii. 13. And Peter, to add no more testimonies, says, "As he who hath called you is holy, so be ye holy in all manner of conversation; because it is written, "Be ye holy, for I am holy.'" I Pet. 1. 15. 16. Thus we perceive that the duty of obedience, the cultivation of holy dispositions, and the performance of good actions, are the doctrines of Moses and the prophets, and of Christ and his apostles. Assuredly, we must be "born again," (John iii. 7.;) not in a mystical, supernatural way, but by the diligent use of the proper means;—we must labour to subdue our vicious habits and to live as becomes the spirit of the gospel. There must be a new moral creation: we must become new creatures: we must put off the old man, and be renewed in the spirit of our minds: and we must put on the new man, which after God is created in righteousness and true holiness. Eph. iv. 22. 24. Unless this be done, whatever may be our boasted faith, the blessings of the christian covenant, as far as we are concerned, will be nothing more than a dead letter. "It is the excellence of our rational nature, that by it we are capable of living to some known end, and of governing our lives and conduct by some rule; whereas brute creatures, necessarily live and act at random, just as the present appetite influences them.—Let us make the most of our prerogative by proposing to ourselves the noblest end of human life, and engaging in such a course of action as will reflect the greatest honour upon our nature, and be productive of the most solid and lasting happiness, both in the performance and review of them."†

If any of our orthodox brethren, through the influence of false notions, choose to speak lightly of good works and moral virtue, let us shew that it is our "meat and drink" to obey the will of God, and to cultivate all the graces and excellences of the gospel. The great and good Dr. Price, whose honourable life was a practical commentary upon his precepts, and who was one of the most virtuous and exemplary characters that adorn the brilliant annals of our country, admirably observes that "Virtue is of intrinsic value and good desert, and of indispensable obligation. It is what confers value on all the other endowments and qualities of a reasonable being, to which they ought to be absolutely subservient, and without which the more eminent they are, the more hideous deformities and the greater curses they become. It will be our ornament and dignity in every future state to which we may be removed. It unites us to the whole rational creation, and fits us for conversing with any order of superior natures, and for a place in any part of God's works. The farther any being is advanced in excellence and perfection, the greater is his attachment to it, and the more is he under its influence. One virtuous disposition of soul is preferable to the greatest natural accomplishments and abilities, and of more value than all the treasures of the world. If you are wise, then study virtue, and contemn every thing that can come in competition with it. Remember that nothing else deserves one anxious thought or wish. Remember that this alone is honour, glory, wealth and happiness. Secure this, and you secure every thing. Lose this, and all is lost."*

It is a lamentable fact, that the most popular and fashionable preaching, of the present day, should consist in decrying good works, and oppugning the labours of those who are desirous of promoting them! It is to be feared that much of the demoralization and frivolity of modern manners may be traced to this source. There can be no doubt of its fatal influence on the minds of thousands. It is not surprising that any seriously disposed persons should ever have entertained the notion of vital godliness not being the grand end of Christianity, and of the degradation of human nature being the first step to piety? In contending for an active and uniform obedience to the moral law, let it not be imagined, however, that Unitarian Christians attribute salvation to human merit: they do no such thing. The eternal love and infinite mercy of God form the basis upon which they build all their hopes. But there is, nevertheless, a means to be used in the attainment of salvation as well as in the attainment of other objects; and as we are commanded to "let our light so shine before men, that they, seeing our good works," may be led thereby "to glorify our Father who is heaven; to "cast off the works of darkness, and put on the armour of light;" and to "let our conversation be as becometh the gospel of Christ;" it is unquestionably incumbent on us to give the most serious attention to that large portion of the scriptures, which is too much neglected, and which treats of our duty to God, to our fellow-creatures, and to ourselves; and to acquire those habits, affections, and dispositions, which are the essentials of a holy life.

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* Dr. *Price's* Review of Morals, ch. x.

EXTRACTS FROM THE TRINITARIAN REVIEW.

[Continued from p. 21.]

Is the case of Trinitarians free from danger?

There are some things pertaining to many Trinitarians, which, perhaps ought to be viewed as involving more danger than is generally supposed. The things to be mentioned pertain to such Trinitarians as consider a belief in their doctrine as essential to a christian character.

1. Does not the very circumstance of their limiting piety to their own party, render their situation, in many respects, perilous? Does it not expose them to make a kind of righteousness of their supposed belief of a "sacred mystery;" and prepare them to look down with contempt on all who dissent from their creed? Does not this state of mind disqualify them for any impartial investigation of the subject?—How can a man impartially examine into the correctness of a doctrine, while fully possessed of the opinion that every good man in the world admits the doctrine? Will he not consider it as impious in himself even to admit a doubt of its correctness? Of course, is he not prepared to despise any writings which would be calculated to show him his error, if he be in error? Will not the same state of mind prepare him to admit as correct the most absurd reasonings, if they happen to come from "the pure and pious" ministers of his own party? Is he not also prepared to think he is doing God service, while violating the golden rule in attempting to destroy the reputation of every man who dissents from the doctrine? Will he not set down as hypocrisy in them, what he would consider as evidence of the most fervent piety, or pure benevolence, if it should appear in those of his own party? And can such a state of mind be free from danger?

2. Do not many parents transfuse these views and feelings into the minds of their children; and cause them to grow up prepared to despise the most amiable characters, if they happen to be found among dissenters from the mysterious doctrine? What better than this can be expected of children who hear their parents and their ministers frequently thundering out the vengeance of heaven against all who deny the supposed sacred mystery? And is there no danger in such cases? Is there not a possibility that these very thunderers will feel what they have so unmercifully dealt out to others? "Condemn not, and ye shall not be condemned. With the same measure that ye mete, it shall be measured to you again."—"Father, forgive them, for they know not what they do!"

3. Is it certain that our Judge will view it as consistent with uprightness of heart, for men solemnly to profess that they believe a doctrine while they know not the *meaning of the words?* Is it very certain that he will not consider such conduct as immoral and irreligious? Is there no danger that the conduct of the clergy, in procuring subscription, or professed assent, to this doctrine, will be considered as trifling with conscience in things sacred, imposing on the weak lambs of Christ's flock, or, at least, as evidence of a mind blinded by party prejudices?

4. Is there no reason to fear that some professed Trinitarians maintain their standing by a course of sinful dissimulation, to which they are led by a love of popularity, or fear of being treated as heretics? And is there no danger in treating the doctrine in such a manner as shall tend to make people play the hypocrite, to avoid unjust reproach?

Do not Trinitarians, as well as others, publicly teach that love comprises all true religion? But do not some of them contradict this idea in their conduct towards their dissenting brethren? Do they not so exalt a *belief* in their unscriptural doctrine, that all the evidences of love go for nothing where this *mystical belief* is wanting? Besides, "love worketh no ill to his neighbour." Is it so with the temper which *some* Trinitarians have manifested towards their opponents? If all they have done to invalidate the reputation of their opponents is to be set down as the genuine fruit of trinitarian love, must not all dissenters from their doctrine most fervently pray that Trinitarians may *not be suffered* to love them any more? And is there no danger in so idolizing an unauthorized and mysterious form of words, as to make void the laws of brotherly love?

6. May not the Judge of all the earth remember in the day of accounts the inconsistency of those who profess to believe that Jesus Christ is the supreme Deity, who have doomed all to destruction who deny the doctrine, and yet worship the FATHER as the "HEAD" of the Son, and "the supreme object of adoration?" Will he not be able to show that, through the whole course of their prayers, until near the conclusion, they uniformly addressed *another person* as his HEAD, his GOD and FATHER; and considered himself only as God's *Son*, God's *Messiah*, or God's *Ambassador?*—then, to save appearances, or conform to custom, concluded with an unscriptural doxology, importing that Jesus also was God, equal to him who had, till that moment, been treated as *his God* and *Father?* Is it not possible that these several things will be compared, and an accusation stated, which it would be difficult even for a doctor of divinity to answer?

7. As the trinitarian clergy have, without warrant from the scripture, made a *belief* in their doctrine essential to salvation, and even to communion with themselves, is it very certain that this will be found a light article of charge? Is it not possible that they may be tried by the TEST of their own making. If the Son of God shall insist on a *belief* in the doctrine from them, as a term of admission to the joys of heaven, as they have made it a term of admission to the privileges of the church on earth, is it to be expected that he will *trifle* in such a manner as to admit the doctrine to be *true*, in twenty or thirty different senses, and *important* without any *meaning* at all? Certainly not. Now, as Trinitarians allow that the doctrine is so mysterious that they cannot explain it with any clearness or certainty, how are they to know in what sense of the words they must believe the doctrine to be true, to escape the anger of the Judge? To know that the doctrine is true, in *any* sense, or that it has the least support from the Bible, they must first know its *meaning*. So long as this is a mystery, it must be a matter of perfect uncertainty, whether it be true in *any* sense, and equally uncertain in *what* sense it is true, if true at all.—How precarious, then, must be that hope of salvation, which is built on an imaginary belief of a doctrine, the very terms of which are not yet understood!

It is, indeed, my hope and belief that God will be more merciful to many Trinitarians, than they have been to their dissenting brethren; but should he think proper to try them by their own standard, is not their situation extremely dangerous?

As I understand the scriptures, God limits our duty by the extent of *our* understanding, and not by the extent of *his own;* and for a man to love him with all his understanding, and his neighbour as himself, is the sum of his requirements. If our trinitarian brethren had governed their conduct by this divine rule, there would have been less occasion for this appeal to the candid. But as they have set up their own understandings as the standard to which others must conform, or be treated by them as heretics, it will not be proper for me to prescribe or foretel the precise manner in which they shall be judged by him who is ordained of God. And I rejoice that a case so complicated and perplexing is not submitted to my decision. But so far as faults or dangers are brought to view in the foregoing questions, I sincerely hope and pray, that my trinitarian brethren may correct the one, and escape the other.

Athcism the offspring of fanaticism.

These horrible affairs in France are the offspring of fanaticism. Yes, sir, if the reformation had taken place there, as well as here, religion and the clergy would have been respected, as they are here. Fanatics make atheists. If I cannot believe in God without believing that a wafer is God, my reason abjures the Deity. I wish religion to exist; it is of infinite use to society, and I, therefore, wish it to be as rational as possible. A synod of the English Church might order several objectionable tenets and expressions of our worship to be altered. I love those reformations that prevent revolutions by keeping pace with the gradual progress of reason and knowledge."

Walpoliana.

"Knowledge in the Understanding, is *Truth;* in Practice, is *Goodness.*"

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* "If any thing is clear, it is so, that the upright and worthy, in all events, through every period of duration, must stand the best chance for escaping misery and obtaining happiness. That our happiness hereafter, will depend on our conduct here, is certain; because we find, in the present state, that the happiness of every successive period of human life is made to depend, in a great measure, on our conduct in the preceding periods. The happiness of mature life depends on the habits acquired, and the pains taken in early life; and mature life spent in folly and vice generally makes a miserable old age. It is, therefore, very credible that a virtuous conduct may have an effect on our condition hereafter."—See Dr. *Price's* Sermon on the Security and Happiness of a Virtuous Course.

† "All the threatenings and promises of the word of God are conditional, as they regard man in reference to his being here and hereafter; and on this ground alone, the sacred writings can be consistently interpreted, or rightly understood."

"Unless a believer live and walk in the spirit of obedience, he will fall from the grace of God, and forfeit all his christian privileges and rights."

"The souls of all believers may be purified from all sin in this life: and a man may live under the continual influence of the grace of Christ; all evil tempers and sinful propensities being destroyed, and his heart filled with pure love both to God and man."

"The origin of human salvation is founded on the infinite philanthropy of God; and, on this principle, the unconditional reprobation of any soul is absolutely impossible."—Dr. *Adam Clarke's* "Principles derived from the Sacred Writings," at the end of his Commentary on the Bible.

* "Our day of reckoning will come, and is it of no importance to prepare for its approach? What should we think of the husbandman who hoped to reap, never having sown the grain? What of the dresser of the vineyard, who expected grapes, conscious that he had neglected to plant the vine? Equally unreasonable are the vain hopes of him who flatters himself that he shall reap the fruits of righteousness and peace, having neglected to improve and to cultivate the soil, from which alone they can be produced.—Mrs. *Cappe's* Life of Christ, p. 386.

† Dr. *Priestley's* Sermon on the Duty of not Living to Ourselves. See also his Sermons on Habitual Devotion, and on the Danger of Bad Habits.

On Christ's coming into the world.

It will be admitted that Christ's coming into the world, his coming forth from God, his being sent of God, and his coming down from heaven, all intend one and the same event, though that event is expressed in different ways. If, then, we can ascertain to what time and event in the gospel history his coming into the world is referred, this will help to explain a number of otherwise difficult passages in the New Testament.

In John x. 36. Jesus spoke of the Father's having sanctified and sent him into the world. His being sanctified must mean his being separated and set apart to the office and work of the Mesiah, or messenger of God to man, by being divinely commissioned, and qualified for that office by the descent of the miraculous gifts of the spirit upon him, which was not prior to his baptism; and according to his own words, his being sanctified preceded his being sent into the world. Praying for his apostles, John xvii. 18. Jesus said, "As thou (Father) hast sent me into the world, even so have I also sent them into the world." As it must be admitted, that the sending of the apostles did not relate to their being born, but to their being sent forth as public teachers, it follows, from our Lord's words, that the Father's sending him into the world relates not to his birth, but to his being sent forth in his public ministry, as a divinely commissioned teacher. In the good confession which he witnessed before Pilate, Jesus spoke of his birth and his coming into the world as distinct events. John xviii. 37. "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." In the former of these events he spoke of himselfas passive, "I *was* born"; the latter as active, "I *came* into the world." The words of the apostle, Acts xiii. 24: "When John had first preached, before his coming, &c." may be regarded as decisive. He asserts that John preached before the coming of Christ; but no one will assert that he preached before the birth of Christ; therefore the coming of Christ must relate to his entering on his public work and ministry.

That his coming forth from the Father, and being sent from God may be understood of his being divinely commissioned, is clear from its being said of the Baptist, John i. 6. "There was a man sent from God, whose name was John." If John's coming from God be allowed to mean no more than that he was a teacher divinely authorized, why should Christ's coming from God be construed in a different light? When the baptism of John is said to be from heaven, all Christians admit no more is meant, than that it was of divine authority; consequently, when Christ is said to come from heaven, it is most natural to understand the precise meaning to be, that he was sent of God, that his mission and doctrine were of divine authority. The understanding of all such forms of expression as referring to the time when Christ entered on his ministry, and as applicable to that ministry, will harmonize the phraseology of the New Testament with the plain facts recorded, and render the whole intelligible to men of common sense. Nothing is more common than to say a person comes into the world, when first publicly introduced, and that he comes forth, when he enters on a public character. *Monthly Repository.*

Character of Dr. Jortin, by Dr. Parr.

As to Dr. Jortin, whether I look back to his verse, to his prose, to his critical, or to his theological works, there are few authors to which I am so much indebted for rational entertainment, or solid instruction. Learned he was, without pedantry. He was ingenious without affectation of singularity. He was a lover of truth, without hovering over the gloomy abyss of scepticism; and a friend to free inquiry, without roving into the dreary and pathless wilds of latitudinarianism. He had a heart which never disgraced the powers of his understanding. With a lively imagination, an elegant taste, and a judgment masculine and most correct, he united the artless and amiable negligence of a school boy. Wit, without ilinature, and sense without effort, he could, at will, scatter upon every subject; and in every book, the writer presents us with a near and distinct view of the real man.

His style, though inartificial, is sometimes elevated; though familiar, it is never mean; and though employed upon various topics of theology, ethics, and criticism, it is not arrayed in any delusive resemblance, either of solemnity, from fanatical cant, of profoundness, from scholastic jargon, of precision, from the crabbed formalities of cloudy philologists, or of refinement, from the technical babble of frivolous connoisseurs.

At the shadowy and fleeting reputation which is sometimes gained by the petty frolics of literary vanity, or the mischievous struggles of controversial rage, Jortin never grasped. Truth, which some men are ambitious of seizing by surprise, in the trackless and dark recess, he was content to overtake in the broad and beaten path: and in the pursuit of it, if he does not excite our astonishment by the rapidity of his strides, he at least, secures our confidence by the firmness of his step. To the examination of positions advanced by other men, he always brought a mind, which neither prepossession had seduced, nor malevolence polluted. He imposed not his own conjectures as infallible and irresistible truths, nor endeavoured to give an air of importance to trifles, by dogmatical vehemence. He could support his more serious opinions, without the versatility of a sophist, the fierceness of a disputant, or the impertinence of a buffoon—more than this—he *could relinquish or correct* them with the calm and steady dignity of a writer, who, while he yielded something to the arguments of his antagonists, was conscious of retaining enough to command their respect. He had too much discernment to confound difference of opinion with malignity or dullness; and too much candour to insult where he could not persuade. Though his sensibilities were neither coarse nor sluggish, he yet was exempt from those fickle humours, those rankling jealousies, and that restless waywardness, which men of the brightest talents are too prone to indulge. He carried with him, into every station in which he was placed, and every subject which he explored, a solid greatness of soul, which could spare an inferior, though in the offensive form of an adversary, and endure an equal with, or without, the sacred name of friend. The importance of commendation, as well to him who bestows, as to him who claims it, he estimated not only with justice, but with delicacy; and, therefore, he neither wantonly lavished it, nor withheld it austerely. But invective he neither provoked nor feared; and, as to the severities of contempt, he reserved them for occasions when alone they *could* be employed with propriety, and when, by *himself*, they always *were* employed with effect—for the chastisement of arrogant dunces, of censorious sciolists, of intolerant bigots of every sect, and unprincipled impostors in every profession. Distinguished in various forms of literary composition, engaged in various duties of his ecclesiastical profession, and blessed with a long and honourable life, he nobly exemplified that rare and illustrious virtue, charity.

The esteem, the affection, the reverence, which I feel for so profound a scholar, and so honest a man, as Dr. Jortin, make me wholly indifferent to the praise and censure of those, who vilify, without reading his writings, or read them without finding some incertive to study, some proficiency in knowledge, or some improvement in virtue.

FRAGMENTS.

"If reason be set aside as a judge of truth, all religions have equal claim to faith; the Mahometan as well as the Christian, and any absurdity, however gross, stands upon an equal footing with the most rational religion, equally entitled to faith, equally entitled to confidence, equally entitled to credit. Thus should we shut our eyes on the very light which God has given to enlighten our darkness, throw away the compass asigned to guide us through the sea of life, and relinquish the only distinction between us and the brutes." It is the prerogative of reason to weigh the evidence of religious truth, as that of any other truth. Reason is as necessary and useful in interpreting the sacred scriptures, as it is in interpreting any other writings. Without it all are alike unintelligible and useless. *Why Judge ye not of yourselves what is right? Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.*

"If I were called upon to form a catholic church, I should select the devout and humble from every sect. Their uniformity in goodness, is all the uniformity I should either expect or desire. Their differences on points of discipline, or doctrine, would be no barrier to my communion with them; for, if they are devout and humble, they must be Christians;—and the catholic faith inspires, or ought to inspire, a catholic spirit, whose language is, "Grace be with *all* who love our Lord Jesus Christ in sincerity and in truth."

CHRISTIAN REGISTER.

BOSTON, FRIDAY, SEPTEMBER 27, 1822.

Strictures on Extracts from Dr. Miller's Letters.

One of the extracts from Dr. Miller's Letters, which we have thought it proper to make some remarks upon, is headed, "*Unitarian indifference to truth.*" (See Recorder, June 22d.)

After some commonplace, prefatory remarks, Dr. Miller proceeds to say, "Now my objection to Unitarianism is, that it is generally found connected with a marked indifference to truth; not only with a singular unwillingness to say much about the articles of its own creed in detail; but, also, with quite as singular a disposition to underrate the importance of *any truth*, and to be on friendly terms with the advocates of ALL CREEDS EXCEPT THE ORTHODOX."

It is quite amusing to observe how ready some writers are to decide that every thing is error which does not come entirely within the limits of their narrow creed, and with how little compunction they can cause their neighbour's good to be evil spoken of, and even place his virtues on the list of vices.

Let us inquire upon what Dr. Miller's charge against Unitarians, of indifference to *truth*, is grounded, and how far it is valid. It is grounded, undoubtedly, upon the circumstance, that Unitarians generally possess a catholicism and enlargedness of views that looks far above the petty distinctions and minor differences of contending sects. They do not believe that the infinite mind of JEHOVAH is influenced in its regard to mankind by their belief or disbelief of those things which have no particular influence or bearing on the temper or practice. The number of articles, therefore, which they deem of essential importance is small, compared with what are deemed so by the orthodox. They believe that there are many errors which a man may embrace, and many truths which he may disbelieve, without any essential detriment to his christian temper and character; and, on this account, though they think there are many errors in the creed of the orthodox, yet they do not think it necessary or allowable, or any evidence of their love of truth, to revile and slander and abuse them. Now it is probable that this very circumstance, viz. the unwillingness of Unitarians to contend with violence and bitterness for their own peculiarities, or to pour out reproaches and contempt on their opponents—it is probable that this very circumstance has had an important influence in calling forth this charge of "indifference to truth." Long may we continue to merit the reproach of such indifference to truth as this.—But how stands the case in reality? Is it indeed true, that Unitarians are indifferent to truth? To answer this question correctly, it must first be determined *what is truth*. Now we think it must be admitted that *that* which may be most emphatically called *truth* is that which produces the highest practical influence on the conduct of mankind in relation to another life. But it is not the doctrine of the Trinity, surely, nor any of the peculiarities of Calvinism which produce this influence.—No: it is those doctrines in which all *Christians*—all *practically good men*, of whatever denomination, agree. It is the doctrine of the moral and accountable nature of man—the necessary connexion, both in the present and the future life, between virtue and happiness, vice and misery—and the necessity of a meek and grateful acceptance of the offers of pardon through a Saviour, and a life of penitent, humble and persevering obedience, in order finally to enjoy the favour and presence of God. These are truths which all practical Christians admit as essential, and which Unitarians, in a particular manner, dwell upon with great force and earnestness as *truths* which, under no circumstances, can be dispensed with or compromised. Are Unitarians, then, indifferent to truth;—or do they not rather manifest the truest concern for its authority and prevalence?

But even upon the narrow principles by which Dr. Miller would determine our attachment to truth, shall we be found wholly indifferent to it? In the active exertions which Unitarians are charged with making for the dissemination of their principles, do they give no evidence that they think them important and valuable? Let not, then, the amiable and pacific temper which refuses to contend for them by violent and angry denunciation of those who differ, be stigmatized as the evidence of indifference to the truth.

To believe in the "INNOCENCE OF ERROR," continues Dr. Miller, "and even of fundamental error, is what I call INDIFFERENCE TO TRUTH: and if this be not one of the most striking features of Unitarianism, at any rate, of the Unitarianism which is most prevalent in our country, I am egregiously deceived." We say then, plainly, that Dr. Miller is "egregiously deceived." Believers in the innocence of fundamental error! Who believes thus? It is surely a contradiction in terms, unless he means that we believe in the innocence of what *he* deems fundamental error. If this be his meaning, then, undoubtedly, we *do* believe in the *innocence of fundamental error*, though this, we contend, is by no means an evidence that we are *indifferent to truth*.

If professed Unitarians, as Dr. Miller represents, show their indifference to truth by treating as christian brethren Unitarians of three or four different grades of belief, what shall we say of the attachment to truth among the *thirty* or *forty* different classes of Trinitarians who, though their difference is frequently equal to that between substance and its shadow, nevertheless cordially unite with all who pronounce their "*shibboleth*?"

FOR THE CHRISTIAN REGISTER.

WORSHIP OF CHRIST.

MR. REED—Finding it to be no uncommon sentiment, among those unaccustomed to a critical examination of the sacred scriptures, that divine homage was paid to Jesus Christ, during his ministry on earth; and that such passages as Matt. ii. 2. 8. 11. and others, wherein Christ is said to have been worshipped, are quoted in proof of such an opinion; I have thought, notwithstanding that the question is at rest among the learned, that a few remarks upon the use and meaning of the word "*proskuneo*," which, in the common translation, is usually, though not uniformly, rendered "to worship," might be useful to common readers. This rendering of the word was perhaps, at the time when the common version of the scriptures was made, as unexceptionable as any that might have been substituted. For, in Old English, the term 'worship' was used in the same indeterminate sense in which the term "*proskuneo*" is used in the Greek; that is, to express either divine homage, or that obeisance or deference which is commonly paid to superiors. Hence we sometimes find the term used in both senses in the same sentence, as I Chron. xxix. 20:—"And all the congregation blessed the Lord God of their fathers and bowed down their heads, and (*proskunesan kuria kai to basilei*) worshipped the Lord, and the King."

Now no person ever found any difficulty in this passage. No one ever took from it the idea that the people paid divine homage to king David; but that while they blessed the Lord God of their fathers, they paid deference to David as their king, and submitted themselves to his authority. Neither has there been found any difficulty in understanding Matt. xviii. 26. "The servant, therefore, fell down, and (*proskunei auto legon*) worshipped him, saying," &c. Similar Greek expressions are found in the Old Testament, but they are somewhat differently rendered by our translators. See Ex. xvii. 7. Gen. xlii. 6. In all these passages, and many others too numerous to be cited, the object spoken of will afford us a key for understanding correctly the use of the term. Sufficient has been adduced to show, that the word "*proskuneo*," 'worship,' as used in the Old and New Testaments does not *always* mean divine homage, since we find it applied to Joseph, to Jethro, to David, and to several others, as well as to Christ and to the Supreme Being. No argument then, in support of the supreme divinity of Christ, can be adduced from the application of the term to him, since we must first prove him divine before we shall have any ground for understanding the term differently when applied to him, from what we do when applied to Joseph or David. The question, then, would seem to rest on the character of Jesus Christ. If we prove him divine, then, when it is said "they worshipped him," the meaning is, that they paid him divine homage. On the other hand, if he was no more than human, then deference or respect is all that is intended? By no means. In settling the meaning of this term we have nothing, or we need have nothing to do with the real character of Christ, but with his supposed character; that is, with the character which those persons supposed him to possess who used the terms in question.

And what, let me ask, was the prevailing opinion concerning Christ while he was upon earth? Was his divinity, as many inattentive readers are apt to imagine, a doctrine so well established, that it was usual for those who approached him to ask of him any favour to offer him divine homage? Where, then, is the evidence of this? Do we find it in the inquiries of Herod of the wise men of the east, who sought the young child only to destroy him? Do we find it among the chief priests and rulers of the Jews? Do we find it in the cries of the common people, "crucify him, crucify him!" Most certainly we do not. Turn then from the enemies to the friends of Jesus. Do we find it in the request of Zebedee's children, "that they might be permitted to sit the one on his right hand, and the other on his left *in* his kingdom"? Do we find it in the memorable words of Peter, "I know him not"? Do we find it in the conduct of his disciples at the time of his crucifixion, when "they all forsook him and fled"? Do we find it in the remark of Cleophas, when on the way to Emmaus, "but we trusted that it had been he which should have redeemed Israel"? Surely no such evidence is found here either. On the contrary, the very reverse of it is so obvious, that all men acknowledge that the wise men of the east, and Herod, and the Jewish rulers and people expected the Messiah to be no other than a great temporal prince; and that the disciples of Jesus, receiving him in the same light, followed him only with the hope of temporal power and aggrandizement, nor had any other view of his character till after his resurrection at the feast of pentecost. Is it not certain then, that Jesus did not, previously to that time at least, receive divine homage from those about him? If so, it follows, that the term in question, (*proskuneo*, or worship,) when applied to Jesus Christ, is never to be understood as expressive of divine homage, but, on the contrary, of deference or respect which it was common to show to superiors. H.

THE REFLECTOR.—No. III.

Mourning for Deceased Relatives.

It may shock the feelings of many to hear it suggested that mourning should be laid aside. People have identified black clothes with grief. Some would not believe a family really lamented a relative, if they were not covered with sackcloth. But mourning is a fashion, and there is nothing in the colour of black, naturally adapted to sorrow. This is proved by different colours being used by nations as mourning, some of them such as we should think fantastic.

Some of the objections to mourning are these.—1. *It has become a vain parade.* I know a family which has recently lost a valuable relative. He was honoured and rich. His funeral was splendid. The minister delivered an eloquent *character* the Sunday after his interment. The newspapers teemed with adulatory eulogiums. The family, men, women, children, domestics; nay, coach, horses and all, were clad in sackcloth. The whole establishment wore the semblance of profound grief. But—it was not so. In that coach, decorated with black tassels and other *ornaments*, was heard the sounds of laughter and merriment; under that bonnet of crape was seen a jovial and merry face; and boisterous jollity and mirth were still noticed in all the members of the family. On 'change, in the street, in the shop, in taverns, nay, in the church, the heart was sickened, seeing the odd and mournful contrast between the habit of mourning and the absence of sorrow. To see a youth of this family, at a bacchanalian frolic in deep mourning, betting at a horse race, drinking deep at a tavern, with weepers in his hat; or swearing fearlessly, enveloped in the "inky dress:"—to see his sisters in church, gazing around, nodding, simpering, mimmicking the bumpkins who "are offensive to the eye" of the city nymph, filled me with disgust and abhorrence. Is this grief? Is this mourning? Is there any alliance between a black apparel and the sorrow of the heart?—Alas, alas! hypocrisy and folly are stamped upon these outward ensigns; and profanity, vice, and irreligion strut and vapor as before, but under a black flag.

There are those who really mourn, and deeply mourn, who are habited in the mourning fashionable in our country. But would they lament less if in their ordinary dress? Black clothes, to them, is no excitement to grief. The heart is sad, and dress is not regarded.

2. *A mourning dress diverts attention from the cause of grief, especially in the young.* I well remember that when quite a small boy, I was rejoiced at the death of a venerable uncle, whom I hardly knew, because I should have a new suit of clothes. It would be amusing on any other occasion, to hear the wiseacres of the tenderer sex, immediately after the breath has left the body of a fellow mortal, and sometimes before, passing judgment upon clothes, crapes, ribbons, &c. discussing which is most becoming, what form is most fashionable, and adjusting the various degrees of mourning by the infallible scale of fashion. Surely the minds of relatives could be turned to more appropriate and useful reflections than these.

3. *Mourning apparel is a burthensome expense.* To the rich and gay it may be an agreeable change of dress. The vain girl may think black

is a more becoming dress than any other colour, and rejoice in the opportunity of wearing it. But the middling classes feel this fashion to be a heavy expense. I know a family which has lost, in the course of some years, several members, and the expense of mourning, as it is called, has been a sad inroad upon their property: they have been scarcely able to afford to lose so many relatives. Who does not know of people running in debt to clothe themselves in sackcloth; of being put in jail for such debts; of mortgaging their property for a large debt, the origin of which was money borrowed for this useless display?

Let then the fashion be checked; let a ribbon, or piece of crape, alone be considered necessary to mark our misfortune, and attract attention to our sorrow. Let us show by our manners and conduct that we mourn, rather than by our apparel. Let us turn our thoughts to the uses and benefits of reflection, instead of indulging our vanity or love of decoration.

A. T. S. L.

EVANGELICAL MISSIONARY SOCIETY.

Our readers will perceive, by an *advertisement* in our columns the present week, that the Annual Meeting of *The Evangelical Missionary Society* will be holden at the Church in Federal-Street on Thursday next. We intended saying something to call the attention of the public to the objects and claims of this important association; but this duty is already performed for us by the *communication* of our valued correspondent 'S. A.' on the subject of *Domestic Missions*. We earnestly recommend this subject, and the Society to which it refers, to the attention of our readers. It needs only to be considered, we think, in order to produce the conviction that we are called upon to patronize and promote its objects by the strongest motives of patriotism and enlightened christian benevolence.

DOMESTIC MISSIONS.

MR. EDITOR—I wish to call the attention of the religious community to the highly important subject of *Domestic Missions*. While sea and land is compassed to promote the conversion of the Heathen in foreign lands; while, of the rich man's abundance and the widow's mite, immense treasures are annually gathered for this pious object; while our young divines eagerly embrace the opportunity of devoting themselves to this great cause, "not counting their lives dear to them," the apathy existing on the subject of our own country's destitution of christian means, is truly astonishing. It is not confined to sect or party. Little, comparatively is done by any sect.

The contributions to foreign missions are made chiefly by Christians usually termed orthodox. Unitarian Christians have not, as a body, or extensively as individuals, contributed their zeal or money to forward the project. The reason is, they have strong doubts whether the Christianity propagated by the orthodox missionaries is of that pure and evangelical kind best calculated to win the Heathen, or in perfect accordance with the inspired word. They have professed to believe also that the Heathen and destitute of our own country have prior claims upon their sympathy and assistance, and that as the gospel was originally preached to all the world, "beginning at Jerusalem," so our exertions should be near and among our own countrymen.

If it is asked why Unitarians, under these circumstances, have not themselves sent missionaries of their own faith to evangelize the Heathen in distant lands, and come forward in a spirited and generous manner to proclaim the glad tidings of the gospel to the destitute of their own country, satisfactory reasons can be given to one part of the inquiry. Until lately this sect has not rallied under a distinctive appellation; and even now it is not certain they are numerous enough, if the plan were unobjectionable, to do much in extending Christianity to foreign countries. Public opinion, however, appears to be gaining ground in relation to Unitarians, uniting to send missionaries of their own faith to different parts of the globe. The recent conversion to these sentiments of an enlightened native of India, and a British missionary, favour this purpose, and attract attention to the benefits likely to accrue from its adoption. In regard to the other branch of the inquiry, viz. why have they not been more efficient in promoting domestic missions, it may be stated that they have not been idle; they have deemed it their duty to defend their tenets by publications, that have received a liberal patronage; they have contributed to the erection of churches in various parts of the United States; and have made exertions (too partial it is confessed) to extend to the destitute the privileges and hopes of the gospel.

Professing to decline affording aid to the orthodox Foreign Missionary Society, from principle, and declaring that domestic missions had prior and stronger claims, it certainly was expected that Unitarians would outstrip all other denominations in advancing what they deemed so excellent and preferable a cause. Though not wholly insensible to these obligations, it is notoriously true that the efforts have been small and languid. Considering the numbers and resources of this now large body of Christians, the good devised or executed has been such as to reflect shame upon them.

Unitarians are called upon by every honourable and christian motive to arouse from their lethargy, and redeem the pledges given by excusing themselves from co-operating in patronizing foreign missions. Vast portions of our own, our native land, are destitute of preaching. A christian nation seems, in many parts, verging toward practical heathenism. Education is neglected, the sabbath is a day of indolent or vicious suspension of labour merely, the church is not seen, a minister is a novelty to the inhabitants, and christian morality and piety are almost extinguished. The "Evangelical Missionary Society" is devoted to domestic missions. Its officers are men in whom we can place high confidence. The principles we desire to extend are such as command the respect of the people. The funds of this society are small. The good they can at present do is partial. The friends of rational religion are reminded that the annual meeting will be in the church in Federal street, on Thursday next, Oct. 3, at 3 o'clock. Let the countenance of a large assembly be given to the laudable objects of the society, and a contribution raised in some degree proportionate to the wealth of the friends of the cause.

S. A.

MR. REED.—I have been happy to find in many families an engraving of Leonardo de Vinci's representation of our Lord's last supper. I have never seen an explanation of this admirable picture. If any of your readers could designate the characters it would confer a great favour on

MANY.

GENERAL INTELLIGENCE.

THEOLOGICAL EXAMINATION.

The annual examination of the theological students at Andover took place on Wednesday. The exercises were attended by a large concourse of gentlemen and ladies. About *fifty* of the auditors were clergymen.

The exercises commenced with an examination of a part of the junior class in Hebrew and Greek. The number thus examined was thirty. This examination was followed by the delivery of dissertations by the members of the respective classes. The number appointed to deliver dissertations was *sixty*; the number who performed was *forty-eight*; of the junior class five, and one excused; of the middle class nineteen, and seven excused; of the senior class twenty-four, and four excused. The length of each dissertation was limited to *four minutes and an half*.

We were informed by a gentleman of discernment and candour, that the performances were, as a whole, very respectable, and that those of the senior class were some of them of a high order. A number of the performances gave evidence of a good degree of independence of thinking and inquiry; and the whole exercises were noticed for their freedom from expressions of a sectarian and party character.

Settlement at Cape Mesurado.

The agent of the Colonization Society at Cape Mesurado, who is now in Baltimore, has, for the purpose of showing the character of the climate, published a Meteorological table, from the 23d of January, to the 18th of February. The observations were made on the island Perseverance, in the river Montserado, on the coast of Africa. The mean heat, during the day time, of the period above mentioned, was between *eighty* and *eighty one* degrees. The greatest heat was *eighty eight*, and the lowest *seventy five* degrees; making a variation of only thirteen degrees in the space of twenty-six days.

From the following extract our readers will learn something of the present state of the Settlement at Cape Mesurado.

BALTIMORE, SEPT. 17.—Our African settlement at Cape Mesurado, we are happy to learn, from the Agent of the Colonization Society now in Baltimore, is in a thriving and prosperous way. Houses have been built for the natives, by which they will be protected from the rainy season.—They are now employed in the cultivation of cotton, indigo and other productions of the tropical climate. None of them are anxious to return, and harmony and good fellowship are generally prevalent. We shall publish to-morrow a meteorological table, by which it will be seen that it is but idle sympathy for a citizen of Baltimore to complain of Mesurado heats. Another vessel it is expected will sail for that Colony during the present season; and we understand that preparations are now making for that event. We learn that our Colony is abundant in all the fruits of the tropical climate—that it is auspicious to the growth of tea and coffee, those exotic idols of American enjoyment. There is a place in Cape Mesurado where the natives believe that the devil resides; and they were on that account extremely averse to a cession of the territory. They occasionally attend and sacrifice a fowl to propitiate the favourable regards of their forlorn deity. The natives will make their sacrifice, although the Americans have purchased out their right and title to his dominion in Cape Mesurado. How authoritatively have we been told that all attempts to civilize or to colonize Africa are hopeless; that the natives do not possess, from the hand of divine providence, intellect enough to admit of civilization and refinement. Out upon such logic—it is treason to our Creator—a libel on the justice of Heaven.—What! are we to be told that candidates for eternal mercy on the other side of the grave, were made to suffer nothing but bondage, chains and servitude on this! The prime difficulty is now overcome, and we can but cherish the belief that Americans are now preparing to render to the sable children of Africa, that justice which has been denied them so long. We can but believe that they have under the auspices of divine providence, purchased slaves from Africa to return them freemen to the soil of their ancestors.—*Morning Chron.*

A Bible Society has been formed in New-South Wales, of which Gov. Brisbane is a life member. It has lately sent between 5 and $6000 to the parent Society.

The Methodists in the United States, with their families, are supposed to amount to a million of persons—about one-tenth of the whole population.

The Annual Conference of the Methodists of Kentucky District, was to take place at Lexington, Ky. on the 25th inst.

BIBLE SOCIETIES.

The Annual Meeting of the Auxiliary Bible Society of Worcester County, was held at Mendon on the 12th instant, and a discourse delivered by Rev. Joseph Allen of Northborough, from I John v. 5.

An abstract of the report will be given in our next.

Cumming and McDuffie.—These gentlemen were lately arrested by the civil authorities of North Carolina, whither they had gone for the purpose of venting their deadly hate against each other. They were laid under bonds to keep the peace. It is said that they afterwards attempted to effect their purpose in South Carolina, but were hindered for the time by some difference about the mode of fighting.

Police Court.—On the 24th of September inst. on the complaint of Bryant P. Tilden, Esq. one of the Aldermen of this city, a young man was convicted in the Police Court of a breach of the By-laws of the city, in discharging a gun, loaded with powder, in a public street in the city, and was fined for said offence two dollars and costs.

The salaries of the Justices and Clerk of the Police Court of this city, have been fixed at $1500.

Deaths in Philadelphia last week 102—Adults 56, Children 46. Of fevers 25, Consumption 15, Whooping Cough 4.

In New-York, according to the report of the Inspector, whole number 79. Adults 47, Children 32. Of Yellow Fever 16. Other fevers 13. Consumption 8. Dysentary 7. The New-York Gazette of Monday gives a list of 32 deaths during the preceding week, 20 of which happened in the city, 7 at quarantine, and 5 out of the city.

Fever in New-York.—Ten new cases, and four deaths were reported by the Board of Health on Monday.

Machine to convey water.—The machine for supplying the city of *Philadelphia* with water, is nearly completed. It will force *eight million* gallons of water in the reservoir on the top of *Fair Mount*, in twenty four hours. The surplus, above what is used by the city, is to be taken to cleanse the streets.

GEORGE BANCROFT, A. M. has been appointed Greek Tutor in the University in Cambridge.

A pamphlet of 63 pages is just published at Andover, by Dr. WOODS, entitled "*Remarks on* DR. WARE'S *Answer to Dr. Wood's Reply.*"

The Annual Convention of the Protestant Episcopal Diocese of New-York, will be held at *Troy*, on the 15th October.

FOREIGN.

Our latest news from England is to Aug. 6th. The Parliament was prorogued on the 6th. The topic of greatest interest in the English papers was the king's visit to Scotland. He was to embark on the 9th. The royal squadron was at the Nore waiting his arrival. The public entry into the Scottish capital was to take place on the 14th.

The affairs of France were tranquil, though the debates in the Chamber of Deputies had been unusually boisterous.

By Gibraltar papers, which have been received to August 13, it appears that the King of Spain had, at the request of the Cortes, dismissed from their places the Patriarch, the Master of the Horse, and the Lord Chamberlain. Accounts are given of insurrections in various parts of the country, and of considerable bloodshed. Spain seems indeed to be in a state of civil war.

GIBRATAR, AUG. 3.—In an Address to the King from the Town Council of Barcelona, on the late occurrences at Madrid, the addressers trace all the plots against liberty to the palace, and wonder when H. M. will become sensible, that nations do not perish, though dynasties do; that neither the king's nor any other, can henceforth reign in Spain, without subjecting itself to the Fundamental Laws sworn to by the nation; and, lastly, that it is not in vain that the Spaniards have solemnly proclaimed their determination to preserve their Constitution, or to die.

An arrival at New-York from Curacoa, brings intelligence, that the brig Fanny, Baker, had arrived there from New-York, having been robbed on the 17th, in the Mona Passage, by a full rigged brig, under Buenos Ayrean colours. Two boats, with 29 armed men were sent on board, who drove the crew below, and commenced an indiscriminate plunder, by breaking open the hatches, opening every package in the cabin, robbing the captain and crew of nearly all their clothing, and taking from them a bottle of Otto of Roses, worth 260 dollars. Of the cargo, they took a number of barrels of beef, pork, flour, &c. belonging to the captain, and several coils of running rigging. They also carried off nearly all the live stock and cabin stores. Capt. Baker supposed she belonged to Porto Rico or Cuba, but most probably to the former Island. None of them could speak English, and several wore the Spanish cockade.

Capt. Hilliard at New-York, from Havana, reports that a Philadelphia brig arrived there three days before he sailed, which had been boarded by a piratical vessel, robbed of all their clothing, captain severely beaten, and the mate stabbed in the right side.

Capt. Talbot at New-York, from Matanzas, states that the captain and crew of a schooner from Charleston, arrived there on the 27th of August, in an open boat. They were boarded on the 20th off St. Johns, E. F. by a piratical schooner, with 30 men; the captain and crew severely beaten, and put into an open boat, with nothing but what they stood in. *Gaz.*

☞Subscriptions for the CHRISTIAN REGISTER are received at the Office, No. 4, Spears Buildings, Congress-Street; at which place may be obtained a variety of religious *Tracts* on the most reasonable terms. Files of the Register left at this Office, will be neatly bound and lettered for *seventy-five cents.* The first volume neatly bound will be furnished to new subscribers for *two dollars and fifty cents.*

MARRIED,

In this city, Mr. Adolphus Eugene Watson to Miss Louisa Caroline Matilda Stoughton, daughter of the late Consul of his Catholic Majesty—Mr. Samuel W. Goodridge to Miss Nancy B. Sargent.—by the Rev. Mr. Lowell, Mr. Joshua P. Blanchard, to Mrs. Lucretia Catherine Timmins Hill.

In Raynham, Mr. David C. Hodges, of Taunton, to Mrs. Clarissa L. Hathaway, of Raynham.

In Beverly, Mr. Phineas Spofford to Miss Mary-Ann Pierce.

In Hingham, Mr. Allen P. Holbrook, to Miss Lucy L. Cobb.

In Manchester, Vt. Mr. Benjamin Purdy, to Miss Mary Brush, each aged 81.

In Roxbury, by the Rev. Dr. Porter, Jonathan Holmes Cobb, Esq. of Dedham, to Miss Sophia, eldest daughter of Mr. John Dogget, of Roxbury.

In Cambridge, on Monday evening, by the Rev. Dr. Holmes, Dr. Usher Parsons, of the Navy, to Miss Mary Holmes.

In Weston, Mr. John S. Stone to Miss Emeline Jenkinson.

DIED,

In this city, David Dudley, youngest child of Mr. Geo. W. and Mrs. Catharine Thayer, aged 16 months—Mr. Abraham French, 53—Mrs. Catharine, wife of Mr. Peter Gray, 41—Eben Williams, son of Mr. Eben Fiske, of New-Orleans—William Frederick Murdock, son of the late Mr. Isaac M. 6.

In Taunton, Mr. Thomas Hodges, aged 82—Caroline Frances, daughter of Mr. Henry Washburn, 2.

In Weymouth, Mr. Wm. Hunt, aged 36.

In Princess Ann county, Md. Rev. Henry Blatchford, late of Lansingburg, aged 34.

In Baltimore, Col. John H. Rogers, aged 37.

In Washington city, Rev. Samuel Davis, minister of the Methodist Episcopal Church, aged 28,

In Richmond, Va. Mr. Samuel Bailey, a native of Boston, aged 57.

In N. Orleans, Mr. Phillip Massey, of Boston, aged 28.

In Havana, 31st ult. on board sch. Three Sisters, Mr. John Lomond, of Belfast, mate.

In Matanzas, Aug. 28, Mr. John Tracy, of the house of Lattin & Tracy, formerly of Boston.

In Shrewsbury, Eng. Peter Oliver, Esq. aged 81. He was an American loyalist. His father filled the office of Judge in the state of Massachusetts, and was the author of several esteemed publications.

In Cecil County, Md. the Rev. William Nind, Rector of St. Stephen's Parish.

In Lynn, Capt. John Ireson, aged 64 years. A worthy and highly respected citizen.

NOTICE.

THE Annual Meeting of the *Evangelical Missionary Society in Massachusetts* will be holden in Boston on Thursday next, Oct. 3d. at the Vestry of the church in Federal-street, precisely at three o'clock P. M. Religious services will be attended in the church in Federal-street, where a discourse will be delivered by the Rev. John Bartlett, of Marblehead, and a collection taken in aid of the objects of the society.

The trustees are desired to meet in the vestry at 12 o'clock of the same day.

FRANCIS PARKMAN, *Sec'ry.*

NEW PRINTING ESTABLISHMENT.

ROBERT M. PECK

RESPECTFULLY informs his friends and the public that he has taken a room in Spear's Buildings, *Congress-street*, directly under the office of the NEW-ENGLAND GALAXY, where he will execute

BOOK AND JOB PRINTING

with accuracy and taste. His office is made up wholly of new materials; and his time and talents will be devoted wholly to the cultivation of his art. His age and experience in his calling are not such as would become him to make any pretensions to superior skill or correctness; but he hopes to have an opportunity to give a practical proof of his qualifications, by the patronage of the friends of laudable enterprise and industry. *Boston, Sept.* 14.

PARENT'S ASSISTANT.

CUMMINGS & HILLIARD have just published a new and valuable book, entitled "The Parent's Assistant and Sunday School Book."

It contains instruction adapted to young persons from 5 to 13 years of age. Extracts from the preface will give a competent view of the work.

"This little work has been prepared from a conviction that what is *peculiar* to it, the whole of the Second Part, and some of the First Part, is much needed, and may be very useful in families and Sunday Schools.

"In compiling the First Part, Watts' and a considerable number of ancient and modern catechisms have been consulted, and the thought and language freely adopted.

"The confusion apt to be in a child's mind, in consequence of learning *successive* catechisms, Watts' for instance, has been avoided on this plan, by *stating* those questions, which are to be first gotten, and expressing them in very simple language. The other answers, adapted in thought and expression to mature minds, without disturbing the arrangement, render the system of instruction more complete. In the answers will be found hints and cautions of great importance, and in a concise form for the young, at an age of peculiar temptation. In the matter and style of the catechism, pains have been taken to render the whole intelligible to young minds; for it is of little use to teach words without knowledge.

"Large portions of the Holy Scriptures have been committed to memory in Sunday Schools, and in some families, assigned often without care or judgment. The Evangelists and the longest and least intelligible epistles have been committed in course and entire. This generous effort, partially at least, has been a waste of talent. The design of the Second Part of this little book is to come to the aid of the parent and teacher, and to give him assistance and satisfaction in assigning and hearing the task, whilst it insures to the mind of the scholar a rich variety of instruction in the very words of the Bible, adapted to their age, and wants, and taste. The *questions* are intended to be *instructive*, and to serve as a brief comment, directing the youth to the point and use of the golden passages. Such portions generally have been selected, as may be understood without much comment, and contain the most important instructions.

"The double title of this book, it is hoped, will attract the attention of parents. The Sunday School can by no means excuse them from the sacred duty, so often enjoined by the highest authority, *the duty of personally instructing their children.* Strangers may assist, but parents must lead in the religious instruction of their children. The care and solicitude implied in the office, endear the parent to the child, increase his influence over him, strengthen his authority, and render discipline, either needless, or very practicable and easy. Parental instruction, with the discipline naturally growing out of it, is the secret of having a well-regulated and happy family. The neglect of it involves insubordination, vice, and impiety.

"This little manual comprehends a variety of the most important instruction, partly in human words, and partly *in words which the Holy Ghost teacheth.* Taught diligently and preserved in the minds of children through their minority, it may be the foundation of a virtuous, a pious and happy character. It is earnestly recommended to parents and teachers, to children and youth, and devoutly committed to the divine blessing."

It has already been adopted by a number of large Sunday Schools, and its simple plan is found to conduce to the order and interest of the scholars, and the ease and satisfaction of the teachers, and promotes the attendance of youthful pupils.

The advertisers have also the best collection which the market affords of tracts and books suitable for Sunday schools. *September* 27, 1822.

POETRY.

THE TEAR OF GRATITUDE.

BY S. WOODWORTH.

THERE is a gem more pearly bright,
More dear to mercy's eye,
Than love's sweet star, whose mellow light
First cheers the evening sky;
A liquid pearl, that glitters where
No sorrows now intrude,
A richer gem than monarchs wear—
The tear of gratitude.

But ne'er shall narrow love of self
Invite this tribute forth,
Nor can the sordid slave of pelf
Appreciate its worth;
But ye who soothe the widow's wo,
And give the orphan food,
For you this liquid pearl shall flow—
The tear of gratitude.

Ye who but slake an infant's thirst,
In heavenly mercy's name,
Or proffer penury a crust,
The sweet reward may claim:
"Then while you rove life's sunny banks,
With sweetest flow'rets strew'd,
Still may you claim the widow's thanks,
The orphan's gratitude."

HORRORS OF WAR.

From Mrs. Barbauld's Poem—1811.

Bounteous in vain, with frantic man at strife,
Glad nature pours the means—the joys of life;
In vain with orange blossoms scents the gale,
The hills with olives clothes, with corn the vale:
Man calls to famine, nor invokes in vain,
Disease and rapine follow in her train;
The tramp of marching hosts disturbs the plough,
The sword, not sickle, reaps the harvest now:
And where the soldier gleans a scant supply,
The helpless peasant but retires to die;
No laws his hut from licensed outrage shield,
And war's last horror is the ensanguined field.
Fruitful in vain the matron counts with pride,
The blooming youths that grace her honoured side;
No son returns to press her widow'd hand,
Her fallen blossoms strew a foreign land.
Fruitful in vain, she boasts her virgin race,
Whom cultur'd arts adorn, and gentlest grace—
Defrauded of its homage, beauty mourns,
And the rose withers on its virgin thorns.
Frequent some stream obscure, some uncouth name,
by deeds of blood is lifted into fame;
Oft o'er the daily page some soft one bends,
To learn the fate of husband, brothers, friends,
Or the spread map, with anxious eye explores,
Its doted boundaries, and its pencil'd shores—
Asks where the spot that wreck'd her bliss is found,
And learns its name but to detest the sound.

PSALM CXXXIII.

"Sweet is the love that mutual glows
Within each brother's breast;
And binds in gentlest bonds each heart,
All blessing, and all blest.

Sweet as the odorous balsam pour'd,
On Aaron's sacred head,
Which o'er his beard, and down his vest,
A breathing fragrance shed.

Like morning dews on Sion's mount,
That spread their silver rays;
And deck with gems the verdant pomp
That Hermon's top displays."

MISCELLANY.

From the London Museum.

The relative advantages of beauty and accomplishments.

These are the qualities which, in civilized countries, lift women from the subordinate ranks of life, to share the splendour of their lovers, give them an equal empire over the feelings and opinions of the multitude, exalt the triumphs and enjoyments of their youth, and, in proportion as their tempers incline towards thankfulness or repining, soothe or aggravate the decline of years, which, when once "the purple light of love" has ceased to gleam, rapidly bring on that period when no woman can facinate and no man will flatter.

The old age of a beauty has been, to many moralists, a theme of pity; and much argument has been expended to prove to women that beauty is a frail and frivolous advantage—that the mind should be the proper object of self-estimation, that the homage attracted by mere personal charms, is neither to be sought, prized, nor regretted by a single woman.

All this the fair aspirant for admiration readily admits to be very just and very true, as a general position; but when she looks abroad into the world, she must inevitably see how little what is termed good sense, that is, the perception of what is reasonable and just, has to do with the regulations of the feelings and affections—and feelings and affections make up all the happiness or misery of women.

Men who will talk and act very sensibly on commerce, art, or political economy, when they unbend in female society, (by the way, if they have led secluded lives, they often mistake the mark, and stoop too low to meet the level of female apprehension) are generally duped by such petty contrivances of female vanity and cunning, as are grossly apparent to a woman of a lofty mind. Nonsense, and even ill-natured nonsense, when uttered by rosy lips, while a gracefully turned head adorned with glossy ringlets inclines in real or affected bashfulness, will generally draw away the attentive ear from good sense, spoken by a lady little gifted with charms of person or manner. A candid judge of human nature would not, therefore, pronounce a girl to be quite a fool, were she to exclaim "I do not want to be sensible, I want to be happy."

Now happiness is almost always a reflected quality. Women, especially, are happy in proportion to the interest they excite in others; therefore, since all persons have eyes and hearts for beauty, and very few possess a delicate perception of the graces of a highly cultivated mind, or know how to appreciate excellence in the various branches of that elaborate system of modern female education, which tends to make a lady a walking, and, alas! too often a talking encyclopedia, we earnestly recommend to our fair friends, assiduously to try to be as handsome as they can.

Let not, however, those female readers, who honour our pages with their perusal, imagine that we address ourselves with any exclusive recommendation to fine forms, clear complexions, or even to the first bloom of youth, and condemn to despair the short, the brown, the clumsy, or even the mature in years. When we commend beauty, we speak not as artists, of delicate colouring and accurate proportion; we mean to imply the quality of being pleasing in the eyes of men—a primitive and homely phrase, which, perhaps, comprises much of the destiny and desire of women. To beauty of the highest order, when thus considered, benevolence and tenderness of heart are indispensable—a cold abstracted look when a tale of sorrow is related, or a dull unobservance when a generous sentiment is uttered, will do worse than "point the nose, or thin the lip." The affectation of sympathy is many degrees worse; and, with Benedict, the keen observer will declare, "Were she otherwise, she were unhandsome; as she is, I like her not."

A general, though superficial acquaintance with such subjects, as well educated men and women talk about in mixed society, is absolutely necessary. A practised eye will easily distinguish the silence of modest attention from the mute weariness of ignorance:—the most inveterate talker, if he be not quite a fool, desires to be listened to as well as heard, and a "yes" or a "no" may be placed and accented so as to show intelligence, or betray stupidity. Grace in action and deportment is so essential, that it may almost be said to make all that is beautiful in beauty. We do not mean, that a lady should, in dancing, walking, or sitting, display attitudes worthy of a painter's model:—In walking, however, we recommend something between the listless saunter of a she dandy, and the bustling gait of a notable body, who perhaps saves three minutes out of four-and-twenty hours, by doing every thing throughout the day with a jerk and a toss. Dancing, unless it can be done quietly and gracefully, without the fatal results of a shining face, and red neck and arms, it is far better to forbear altogether; it being a very superfluous character in a gentlewoman; whereas to please by all honest means is her proper calling and occupation. A high degree of positive grace is very rare, especially in northern climates, where the form is degraded and spoiled by ligatures, and by cold; but every woman may attain to negative grace, by avoiding awkward and unmeaning habits. The incessant twirling of a reticule, the assiduous pulling of the fingers of a glove, opening and shutting of a book, swinging a bell-rope, &c. betray either impatience and weariness of the conversation, disrespect of the speakers, or a want of ease and self-possession by no means inseparably connected with modesty and humility; those persons who are most awkward and shy among their superiors in rank or information, being generally most overbearing and peremptory with their equals or inferiors. We are almost ashamed, in the nineteenth century to say any thing concerning personal neatness, but cannot forbear hinting that clean gloves, and neat shoes, aid the captivating powers of a lady much more certainly than pearl ear-rings or gold chains—that clean muslin is more bewitching than dirty blond lace—and that a pocket-handkerchief should be like a basillisk, a thing heard of, but never seen: we mean, in the capacity in which our cold-catching, rheum-exciting climate calls it into action.

We really are so well aware of the inherent loveliness of women, that we cannot believe that a lady who is very good-natured, very intelligent, (or desirous of being so, which comes to the same thing, women not being called on to preach and to teach,) very affectionate, very neat, and very clean, can help being very pretty; that is, according to our acceptation of the word, a very pleasing and desirable object in the eyes of men of sense and feeling. How far what are termed accomplishments will add to her chance of being loved and admired, or will tend to enable her to do without love and admiration. we shall endeavour to make the subject of a candid inquiry, on our next occasion of whispering to the public ear, our "still small" truths through the medium of this paper.

HINTS ON EARLY EDUCATION.

(*Continued from p.* 20.)

AUTHORITY AND OBEDIENCE.

All who are engaged in bringing up children must, necessarily, possess a certain share of authority or power over them. This power, being the chief instrument in education, it is to the injudicious use which is made of it, that many of the prevalent defects among children are to be ascribed. On the one hand, we may observe self-indulgence, insubordination and disobedience: on the other, a broken and depressed spirit, one of the most serious, and least curable evils which ill-management, on the part of those who govern, can occasion. The former, arising from a weak, indecisive, and irregular exercise of authority; the latter, from coldness and severity.

It is our business to steer as clear as possible between these opposite evils—beariug in mind that it is essential to the welfare of children to know how to obey, to submit their wills, and to bear a denial; while, at the same time, their minds should be left free and vigorous, open to every innocent enjoyment, and unfettered by the thraldom of fear. We shall best unite these important advantages by an authority firm, but affectionate, (equally free from peevishness or ill temper, and an excess of indulgence,) regular and consistent, never unnecessarily called into action, but always with effect; exercised with a simple view to the good of those under our care, according to the dictates of judgment, and from the principle of love; for the reproofs, corrections, and restraints, which are necessarily imposed upon children, should spring from love, as well as the encouragements and indulgencies which we bestow upon them:—

——— "Such authority, in show,
When most severe, and must'ring all its force,
Is but the graver countenance of love,
Whose favour, like the clouds of spring, may low'r
And utter, now and then, an awful voice,
But has a blessing in its darkest frown,
Threat'ning, at once, and nourishing the plant."

Authority, thus guarded, combining, in right proportion, decision and mildness, will produce, in the subjects of it, an invaluable union of happy freedom and ready obedience.

But is not authority often converted into an instrument of evil, rather than of good, by being exerted for self-gratification, from temper, from impulse, and, sometimes, from that love of rule, which quickly degenerates into tyranny?

What is more common, too, than a frequent, weak, irritating exercise of power, which teazes the child, and frets his temper, whilst it rarely commands his obedience?

It is the result of experience that authority is to be established rather by actions than words. What is vulgarly called scolding, is altogether unnecessary: the government of the tongue is therefore essential to those engaged in the business of education. In mind and action we should be firm; in manner, mild and quiet. It is a common mistake to talk too much, to make too much noise, in managing children. A multiplicity of words, complaints, encouragements, rebukes, threats, but nothing done, nothing effected, when, probably, one decided action would have accomplished the object without further trouble.

For example; a child gives way to temper and passionate crying at his morning dressing. The nurse prolongs the evil and adds to the noise, by her upbraidings and persuasions, which, at the moment of irritation, of course, avail nothing. She had better be silent at the time, calmly pursuing her usual course, and, at breakfast, should her mistress approve it, the offender may be deprived of some little indulgence which the other children are enjoying. Only let her take care to do this with kindness, explaining the reason of her conduct, but not upbraiding him with his fault; assuring him of the pain it gives her to deprive him of any gratification, and of the pleasure she will feel, in bestowing the same upon him, when his behaviour shall deserve it. This mode of proceeding will effect more than an abundant repetition of mere admonitions and rebukes.

INDIAN MAGNANIMITY.

BUFFALO, N. Y. AUG. 24.—A few days since a trepanning operation was performed by Dr. Chapin, on John, one of the Seneca Indians, which, from the severity of the fracture, and skilful manner of the performance, merits notice. It appears that the Indian had received the blow from a son of 'Twenty Canoes,' at whose instance surgical aid was called. When the doctor arrived he found the skull much fractured and depressed, and the Indian senseless, and unable to speak or swallow. He mentioned to the Indians that the only hope, and *that* a very doubtful one, of saving his life, was an immediate trepanning operation, to which they consented. Immediately after raising the depression of the skull, John opened his eyes, and within two or three minutes came to his senses, and asked the doctor what he was doing, observing that it hurt him. On being satisfied that it was absolutely necessary, he submitted without the slightest murmur. When the operation was over, he immediately arose, walked about, and expressed his satisfaction in the most grateful manner. Old Twenty Canoes was a silent spectator; but as soon as he saw the Indian safe, he walked up to the doctor with great dignity, and observed to him —"Brother, I thank you for your attention—my son injured this young man—present your bill to me, I will pay it." Language like this, from a Christian, would be called duty; but from an Indian, and one who has ever been opposed to the encouragement of missionaries to their nation, it is magnanimity, and goes far to prove that there is in man, though unchristianized, a moral sense—the *to kalon* of pagan antiquity—which constitutes the true dignity of human nature.

From the Hartford Times, Sept. 17.

American Antiquities.—In Belmont county, Ohio, about half a mile from Ohio, one of the ancient mounds has been opened and penetrated. This mound was 40 feet diameter at the base, 16 feet high, and flat at the top, bearing upon it large trees, with marks of a succession of growths which had decayed. The fifth stratum in this mound consisted of several layers of human bones, laid transversely, in a great mass of decaying matter five or six inches thick.—These bones, when exposed to the air, would moulder away (although they seemed solid when taken up,) the toe and finger nails were entirely whole; the hair, long, fine, and of a dark brown colour, and by letting the dirt dry, and brushing it off, would bear to be combed and straightened out. Under the bones were flint-stone spear heads, suitable to be inserted into the end of a long pole, and some pieces of iron two or three feet long, a kind of cut and thrust sword in their make, their handles were ornamented with rings or ferules of silver and lead, on which were the representations of terrapins and birds; and had also various triangular, rectangular, circular and elliptical figures, made with great mathematical exactness.

From the St. Louis Enquirer.

The Fur Trade.—Since the abolition of the United States' factories, a great activity has prevailed in the operation of this trade. Those formerly engaged in it have increased their capital and extended their enterprise; many new firms have engaged in it, and others are preparing to do so. It is computed that a thousand men, chiefly from this place, are now employed in this trade on the waters of the Missouri, and half that number on the Upper Missisippi. The Missouri Fur Company, which alone employs upwards of three hundred men, have reached the mountains, and will soon be on the Columbia river. Others have the same destination, so that the rich furs of that region will soon cease to be the exclusive property of the Hudson Bay Company.

MASSILLON.

I am more struck with the eloquence of Massillon than of Bossuet or Bourdaloue. Read this specimen from a sermon which Massillon preached before Louis XV. in his youth. What a satire on the ambition of Louis XIV.!

"Sire, if the poison of ambition reach and infect the heart of the prince; if the sovereign, forgetting that he is protector of the public tranquillity, prefer his own glory to the love and to the safety of the people; if he would rather subdue provinces than reign in their hearts; if it appear to him more glorious to be the destroyer of his neighbours than the father of his people; if the voice of grief and desolation be the only sound that attends his victories; if he use that power which is only given him for the happiness of those he governs, to promote his own passions and interest; in a word, if he be a king solely to spread misery, and, like the monarch of Babylon, erect the idol of his greatness on the wreck of nations; great God! what a scourge for the earth! what a present dost thou send to men, in thy wrath, by giving them such a master! His glory, sire, will ever be steeped in blood. Some insane panegyrists may chant his victories, but the provinces, the towns, the villages will weep. Superb monuments may be erected to eternize his conquests: but the ashes yet smoking of so many cities formerly flourishing; but the desolation of countries despoiled of their beauty; but the ruins of so many edifices, under which peacable citizens have perished; but the lasting calamities that will survive him, will be mournful monuments that will immortalize his folly and his vanity: he will have passed like a torrent that destroys, not like a majestic river, spreading joy and abundance; his name will be inscribed in the annals of posterity, among conquerors, but never among good kings: the history of his reign will be recollected only to revive the memory of the evil he has done to mankind."

——— *Walpoliana.*

Pea Bugs.—Bartram says that pea bugs, when in the caterpillar or grub state, feed on the green garden, or field pea, and the female deposits her eggs on the outside of the green pods, where they hatch. The young worm eats directly through and enters the young pea, where it remains feeding on its contents, until it changes to a chrysalis and then to a fly. About the time of planting peas in the spring, and after having disseminated their eggs, they perish. They do not eat the sprout of the pea, for bug-eaten peas vegetate and thrive vigourously.

Remarks on Praying for One Another.

JUST published and for sale at this office, and at the bookstores generally, "REMARKS, *addressed to the conscientious of all denominations, on the subject of* PRAYING FOR ONE ANOTHER"—first published in the Christian Disciple. This is a neat duodecimo tract of twelve pages. It is offered at *two dollars* per hundred, *thirty one cents* per dozen, *three cents* single.

Aug. 16th.

New Catechism.

A NEW CATECHISM, compiled by the *Ministers* of the Worcester Association, is just published by *Cummings & Hilliard*. It consists of three parts. Part *first* contains the elements of religion and morality; designed for children. Part second, consisting of questions and answers, chiefly historical on the Old Testament. Part third, consisting of familiar questions and answers on the New Testament, designed for children and young persons. Aug. 23.

A PRECEPTOR WANTED.

A PRECEPTOR is wanted in *Milton Academy*, county of Norfolk, about eight miles from Boston. For this office the Trustees wish to obtain a gentleman who has had experience and celebrity as an instructer. The situation is considered as particularly favourable to one who, having a family, could take possession of a commodious dwelling house, with a small farm, and make it an object to board some of the scholars.

For particulars, application may be made to Rev. EDWARD RICHMOND, D. D. of Dorchester, or to the subscriber. THADDEUS MASON HARRIS.

Dorchester Aug. 28, 1822.

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Vol. II.

Relig

From "

QUESTIONS TO

SIR—The following time ago proposed for who was a believer in Jesus Christ. If their stances do not forbid th new Miscellany, they a Justice to the subject some expressions in th the feelings of the Tri such a one rather take which, notwithstanding two natures, involves i contradictions as will fu sions here used. With success and extensive us Reformer, I

March, 1815. A SE

Questions proposed f those who maintain the d sus Christ himself is truly

1. Are God and Chr Beings?

2. If the Father and ed*) are two Beings, e they not then two Gods

3. If the Father and Being, and one God, the what is true of the Fa Christ the Son and th Son, in this case, being for one and the same G

4. If the Christ (the anointed Him? Did he once both the anointer a Luke iv. 18. Acts x. 38.

5. If the Father be u begotten, and if they same Being, then does same being is both bego

6. If Christ, and the scripture the God and F Christ, be one and the it not follow that Christ of himself?

7. If the Father and dividual Being, does it both the Father and the he sent himself; ascend ascended to His Father God and our God, John at the right hand of him himself, when he praye he calls the only true submitted his own will when he praved to the "not my will but thine himself, when he praye xxvii. 46, "My God! m forsaken me?"

8. If Christ be God all power, with what that of his own self he v. 19, 30; and that to and on his left, was not h

9. Was God Almigh and unchangeable Jeho fant, indebted to the c creatures for protection the supplies of animal place to place at the w supporting arms?

10. Was the Being sent, and who filleth he presence, once confined movable from place to

11. If Christ be the are perfectly known al past, present and to c could he say, "Of that no man, no, not the an ven, *neither the Son*, bu xiii. 32.

12. Can it be true, that the very same Be that day and at the sa what language could Ch would more clearly ha ignorance, and that of a er, but the Father, con

13. If Christ be God who only hath life and who was it that expir praying, Luke xxiii. hands I commend my s my breath?)

14. Did Christ know were one Being, when John viii. 17, 18, "It the testimony of *two* that bear witness of my sent me beareth witness

15. If that saying of and my Father are one, Father to be one Being ing of his also prove his disciples to be all he prays to his Father, 23, "That they all may art in me, and I in thee one in us; that they one; I in them, and tho be perfected in one.

* The Greek word *Chr* the *Anointed*.